

was guile found in his mouth, (I Peter 2 : 22,) was deeply interested in his Father's business, Luke 2 : 49. He went about doing good, Acts 10 : 38. When he was reviled, reviled not again (I Peter 2 : 23,) and always did those things that pleased the Father. John 8 : 29. If this is the chief desire of our hearts, and the work in which we are exclusively engaged we have, without doubt, received the Spirit of Christ, being delivered from the power of darkness, and translated into the kingdom of his dear Son, and are now, "by the grace of God, workers together with him."

The Spirit of the Lord and the believer are inseparable. He that is joined unto the Lord is one spirit. I Cor. 6 : 17. According to John 7 : 38, 39, the believer has a continuous overflow of the Holy Spirit. The quality is always the same, (I Cor. 12 : 11,) but the quantity or power may vary. As a moving train on an upward grade needs more power than when on a level road so there are times in Christian work when more spiritual power is needed. The supply, however, is always equal to the demand, and the grace of God is sufficient for every emergency. "Thanks be to God who giveth us the victory thru our Lord Jesus Christ. The carnal mind is dethroned, the spiritual mind has the supremacy, and the Christ-possessed heart, rich in faith and charity, yields abundantly the fruit of the Spirit. Glorious and grand beyond conception in its results, both in time and eternity, is the work of God. I delight to do thy will, O my God, is the language of every redeemed soul. He who is thus living in close communion with God, and loving fellowship with kindred spirits realizes that the kingdom of God is indeed, "righteousness, and peace and joy in the Holy Ghost." The Lord ever help us live so.

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WHEREFORE BY THEIR FRUITS YE SHALL KNOW THEM—Matt. 7 : 20

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Christ's instructions were, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." The sheep's clothing is the profession of faith in Christ, and of obedience to his word. It conveys the idea of outward sanctity, and of harmlessness. A preacher may appear blameless in his walk and conversation, and manifest a zeal for the conversion of souls by directing the people to Jesus Christ, the Savior of sinners and teaching them to place their whole confidence in his blood and righteousness, and yet be a false prophet. If he does not lead the people by teaching and by example in faithful obedience to all the commandments of the Lord Jesus, he surely comforts them in their sins. There are many intelligent, honorable and most worthy men, who fill the office of the ministry, who teach that it does not matter to what church or denomination a person belongs, if he is only sincere, then he is a good Christian. Such

teaching is contrary to sound doctrine, and encourages divisions. The apostle writes, "Mark them which cause divisions and offences contrary to the doctrine ye have learned and avoid them." It is either correct or incorrect, that all the redeemed of the Lord are united in faith, doctrine and practice, and from what we can learn from the scriptures we believe the Brethren church are following the precepts as laid down by our blessed Lord. If it can be demonstrated by the scriptures that Christ came to destroy the works of the devil, to re-create him in the beginning to give him power to become a son of God, and to unite all the children of God together, one and inseparable, then those who oppose unity are not faithful witnesses of Christ. This idea is very offensive to many learned persons. To them no doubt it evinces a lack of intelligence and of charity. But notwithstanding these views of our friends, God will be our judge at the last and coming day. Dear friends we were not rocked in a Progressive cradle and are not members of that church simply because our parents are, but because we believe it as a church is living nearest to Christ's teachings. If the church of Christ may consist of two separate and distinct organizations, not united in faith, doctrine and worship, then it may consist of a thousand separate organizations. Some of our friends even claim that divisions are advantageous; that they stimulate effort for the conversion of sinners, and serve as an accommodation to differences of opinion entertained by different persons. This is reason but not gospel. Those who maintain such views are not spiritually enlightened; and those who teach them are false prophets and are to be avoided. No one is a true prophet who does not teach and enforce obedience to all the commandments of Christ and his apostles. Christians are chosen out of the world; they do not conform to the vain fashions of the world, nor indulge in foolish talking and in idle pass-times, which tend only to the gratification of the carnal nature. There is much time wasted in attending places of amusement, and in the preparation of gay attire for the perishable body. These things are the invention of the carnal mind, and who have experienced the power of redemption by being spiritually baptized into Christ's death, and have thereby been raised to newness of life, will not waste their time in vain conversation, nor adorn their perishable bodies to gratify the pride of life, in attempting to draw admiration to themselves. The members of most churches have unlimited privileges in many things. Ministers give encouragement to their flock by their example; engage freely in mirthful conversation and attend questionable lectures. In the consideration of the worldly life of the popular churches, we are lead to the important inquiry: Where is humility, meekness, peace and non-worldliness of primitive Christianity? Where the dividing line between the church and the world? The popular church of today bears the spirit and life

of the world. "They that are after the flesh do mind the things of the flesh." (Rom. 8 : 5.) If the foregoing representation of the popular church is correct, then their worship is not acceptable to God; and in consequence his children will separate from it. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers." (John 10 : 4, 5) "As my Father hath sent me, even so send I you." (John 20 : 2.) All faithful ministers are shepherds watching over the flock. They have the spirit of their Master; they teach what he taught, and love what he loves. He was the great Shepherd who gave his life for the sheep. The minister sent by him serves the church out of love, and not for the money there is in it, nor for any worldly consideration. Such faithful pastors the sheep hear and obey, for they know their voice; but the voice of a stranger they know not; they flee from him. The pastor who sanctions divisions, self-defense, litigation, conformity to the world, the retention of known sinners in the church is a stranger that the enlightened believers will not hear. The principle of the separation being love it influences all who possess it to stand by the word of God, and to uphold and defend it by all means consonant with love, even to the extent of separating from all forms of worship not in harmony with the doctrine of Christ. They are constrained thru love to prayerfully and conscientiously lay off this testimony for the awakening and salvation of those who are in error. Christ said to his disciples, "And it shall turn to you for a testimony." (Luke 21 : 13.) This is the object of Christians separating from all worship not bearing fruits consistent with living, saving faith.

Whenever any one unites in worship with another he gives evidence of approval and bids him God speed. Such action savors of unfaithfulness and darkness when there is no unity. Quite recently we attended a certain denomination, it being communion day, all in the church were invited to commune with them and by so doing confess their sins, and intimated that by that you could partake communion without doing wrong. Such teaching sounds well, but it is contrary to many plain commands of the New Testament. It is also advocated that if a member of either of the so-called orthodox churches does what is right, is morally honest, kind, charitable and a devout worshiper, he is certainly a Christian, even if some of his brethren do not live Christian lives; and that he may partake communion without doing wrong. They should read the following passages as found in Matt. 18 : 15-19; I Cor. 5 : 4-13; II Thess. 3 : 11-15, and 3 : 6. Those who teach such doctrine are corrupters of the pure doctrine of Christ, and consequently are deceivers and false prophets; and Christians will not hear them. Jesus Christ is the spiritual bridegroom and the church is the bride. She must be perfect in